

A

RELIGIOUS MAGAZINE.

No. 3.

MARCH, 1821.

VOL. II.

REMARKS ON ELECTION.

I CONSIDER Election, as one of the mysteries of the kingdom of God, which hath been hid from ages, and from generations ; but is now made manifest to the saints. And, as one of the links of that chain of divine truth, revealed to us, and recorded in the Bible ; which so admirably displays the attributes, perfections, and glory of the invisible God through the mediation of Jesus Christ, and at the same time, through the same medium, opens and unfolds to all mankind, a lawful door of hope, and a consistent way of salvation, whereby God can be just, and the justifier of him that believeth in Jesus.

The opinions of men vary like their faces : they differ greatly upon natural, political, and religious subjects : and perhaps, no subject has been more controverted than

that of election. It is probably one of those things spoken of by Paul, which Peter said was hard to be understood. Which they that are unlearned and unstable, wrest as they do also the other scriptures to their own destruction. I blame no man for his religious opinions, unless he imbibes them under the influence of a corrupt bias, and pleads them as an excuse for his infidelity and immorality. For in many cases, it seems almost impossible for persons to believe otherwise than they do ; because they judge according to the best evidence they have. And it is certain that the force of tradition and education, has great influence on mankind, not only in forming their morals, but also, in forming and establishing their religious opinions. Numerous instances, if it were necessary, might be adduced to substantiate the fact. But as many who think differently from me, take the liberty of speaking their minds freely, upon this much controverted point. I hope I shall give no offence by endeavoring to lead my readers to a right understanding of *Bible election*. But before I proceed to a particular examination of the scriptures respecting this important point, I would observe, that I do not believe that the election spoken of

in the Bible, means an eternal irrevocable decree of God, to save one part of mankind, and make them the heirs of immortal glory, and to leave the rest without the possibility of obtaining that blessing, and all too with a wise regard only to his own good pleasure, without respect to virtue or vice, holiness or sin in them, and that even before they had an existence, or had done any good or evil. Neither do I believe that there is any election to salvation out of Christ, spoken of in the Bible ; or that any person can be considered elect or elected until they believe in Christ, receive his spirit, and have Christ in them the hope of glory. This I think will appear evident, if we candidly read those scriptures which speak of election ; and observe their connexions, and the tense in which they are written. I shall,

1. Notice some of the principle scriptures where the words elect, election and elected, are made use of by the inspired writers, and shew who they apply to. And,

2. Shall notice several of those passages which are hard to be understood, and seem to admit of dispute.

1. The word *elect*, is mentioned seventeen times in the Bible, viz. Four times by the Prophet Isaiah, four times by Christ himself,

five times by the Apostle Paul, twice by the Apostle Peter, and twice by the Apostle John.

The word *elect* means *chosen*, or *choice one*, and implies, or presupposes that the persons thus elect, are really possessed of those graces or divine excellences which render them the proper objects of divine delight. The word is first applied to Christ, see Isaiah xlii. 1. "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth." Christ was the proper object of Gods delight, because he was really possessed of those divine excellences, which rendered him so. All the divine attributes met and harmonized in him. Mercy and truth, righteousness and peace, all met and embraced each other in his glorious person. God always delights in his own glorious excellences, and loves with complacency, every thing that is like himself: But stands opposed to every thing that is contrary to his divine nature. Jesus Christ was always a choice one, and therefore always *elect*, because all elect things were naturally in him. God was ever well pleased in him. For it pleased the father that in him all fulness should dwell. Even all the fulness of the Godhead bodily. All divine grace origi-

nally dwelt in Christ. Therefore, he is head over all things unto the church. And every thing that renders mankind elect, is what they receive of him. See John i. 14 and 15. And we behold his glory as the glory of the only begotten of the father, full of grace and truth. And of his fulness, have all we received, and grace for grace." All mankind out of Christ, or in a state of unbelief, are considered non-elect. Rom. viii. 8. "So then they that are in the flesh, *cannot please* God." Verse 9. "Now if any man have not the spirit of Christ, he is none of his." *Or non-elect.*

Yet, notwithstanding this was the deplorable condition of mankind, that by sin, they had all become the objects of divine wrath, and obnoxious to justice, Gods benevolence and beneficence was so superabounding toward the human family. While in a nonelect state, being moved by divine pity, without any selfish motive, he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. That so, a complete atonement might be made, the divine law, which had been transgressed by man: Be magnified, and made honorable by Jesus Christ, and

a lawful door of hope be opened ; and a way be made manifest, whereby men may repent of their sins believe in the saviour, be justified by faith, and be saved by grace, and receive of his fulness, *grace for grace*, and so become elect in him. I Pet. ii. 6. "Wherefore also it is contained in the scripture, Behold, I lay in Sion, a chief corner stone, elect, precious, he that believeth on him, shall not be confounded." Jesus Christ, is considered not only, elect, precious, as a sure foundation for the believer to build his hope of heaven and immortal glory upon : but he is also considered the chief corner stone, or the uniting stone of the whole building. For it is his divine nature, that unites all believers to God, and to one another. Therefore, to them that *believe* he is *precious*, because all that renders them precious to God, and to one another originated in him, and they receive it all from him. Believers are also precious to God. See Isaiah xliii. 4. "Since thou wast precious in my sight, thou hast been honorable, and I have loved thee."

2. The word *elect* is applied to believers in Christ. This will appear evident, if we read those scriptures where a description of Gods elect is given by Christ and the Apos-

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tles. And first by Christ, read Luke xviii. 7. And shall not God avenge his own elect, which cry unto him day and night? Here we may see, who, and what manner of persons, Christ considered to be Gods elect. Were they unbelievers? Were they enemies to God by wicked work? Or were they such as cast off fear and restrain prayer, and say what is the Almighty that I should fear him? And what profit shall I have if I pray unto him? And say if I am elected I shall be saved &c. &c. No, they are such as cry unto God day and night. These were certainly believers. "For how shall they call upon him in whom they have not believed? But we will attend to the description which Paul gives of Gods elect. Col. iii. 12. "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering." Here he sheweth their inward graces, that they were really possessed of those excellences, which rendered them the proper objects of divine delight. These, are surely, not the qualities of an unconverted sinner: But the graces of a new born saint. And if this was his view of the subject, no wonder he should say, Rom. viii. 33. "Who shall lay any thing

to the charge of Gods elect ? It is God that justifieth. Who is he that condemneth ? God always justifieth such persons as those, who are, *holy and beloved*, and possessed of *bowels of mercies, kindness, humbleness of mind, meekness, and long suffering.*" Who is he that condemneth ? It is certain, that no rational person, would condemn such persons as these. They are the excellent ones, the salt of the earth, the light of the world, the pillar and ground of the truth. Whoever toucheth such an one, to harm them ; toucheth the apple of Gods eye. And it were, even better, for a man, that a millstone were hanged about his neck, and he drowned in the depth of the sea ; than that he should offend one of these little ones that believe in Christ. Again, Paul sheweth how they came by this justification. Rom. v. 1. "Therefore, being justified by faith we have peace with God, through our Lord Jesus Christ." These were therefore believers, and all the children of God by *faith in Christ Jesus*. Therefore they were elect. But we will enquire a little further into Pauls views of election. See ii. Thes. ii. 13. and 14. "We are bound to give thanks always to God, for you brethren, beloved of the Lord, because God hath from the beginning, cho-

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sen you to salvation, through sanctification of the spirit, and belief of the truth. Where unto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Some think because Paul, said, "Because God hath from the beginning, chosen you to salvation," &c. That Paul meant, that God had chosen them *before the beginning*, or *from all eternity*. Eternity, surely, is without beginning ; and the very idea of election, presupposes a time, when such choice was made, and a manner of its taking place. But if any wish to know the time when the Thessalonian brethren were elected, they must read Pauls own account, for it was an event that he was knowing to, and of which he was an eye witness. See i. Thes. i. 4. and 5. "Knowing, brethren beloved, your election of God, for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." Here it is evident that the time of their election, was when Paul and his companion first preached the gospel to them. And the manner of their election, was through sanctification of the spirit, and belief of the truth.

Paul was knowing to all this. Which he could not have been, if it had been an event

which had taken place before he or they had an existence, for in that case, it must have been a mere subject of faith, and not of knowledge. And if that had been his view of election, he would have said, as our modern disputants do, that he believed their election was of God. But he *knew* their election was of God. The fact is, that sometime in the year 53 (according to the dates of the Bible) Paul and Silas went to Thessalonica, and went into a synagogue of the Jews, and Paul, three Sabbath days, reasoned with them out of the scriptures, opening and alledging that Christ must needs have suffered and risen again from the dead. And that the Jesus, whom he preached unto them, was Christ. And his preaching was in demonstration of the spirit, and with power. And their gospel came not unto the people, not in word only, but also in power, and in the Holy Ghost, and in much assurance. And there was a very great reformation. "And some of the Jews believed, and consorted with Paul and Silas; and of the devout Greeks, a great multitude, and of the chief women, not a few."

This, therefore, was the time of their election; and Paul had good reason to remember it. For Antichrist got alarmed, and the

unbelieving Jews moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar; and assaulted the house of Jason, &c. crying, "These that have turned the world upside down have come hither also. Whom Jason hath received, and all these do contrary to the decrees of Ceasar. Saying, that there is another King, ONE JESUS." And Paul and Silas had to get off as well as they could, by night, unto Berea, where they found the people more noble. See Acts xvii. chap. We will now attend to the description which St. Peter gives of the mode of election, and of the graces of the elect, and we shall find that he agrees with saint Paul.

1. For the mode, see 1 Pet. i. 2. Elect, according to the fore knowledge of God the father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ. It was according to the foreknowledge of God the father. But it was "Through sanctification, of the spirit unto obedience, and sprinkling of the blood of Jesus Christ that they were elect." Which is the same as chosen to *salvation* through sanctification of the spirit and belief of the truth. For whoever believes the truth, obeys Jesus Christ.

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2. Their graces. See Chap. ii. 9. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." And to put the matter beyond a doubt; that he did not hold to *eternal election*. He adds, "Which in time past were not a people: but are now the people of God." This also, agrees with the testimony of St. Paul. Rom. ix. 25 and 26. "As he saith, also in Osee, I will call them my people which were not my people, and her beloved, which was not beloved. And it shall come to pass in the place where it was said unto them, ye are not my people, there shall they be called the children of the living God." Hence, it is evident, that neither of those Apostles believed in *eternal election*. For if they had been eternally elected, they must have been eternally his people; and consequently, there could never have been a time when they were not his people. Hence also, we see the propriety of Peters' exhortation to his brethren, 2 Pet. i. 10. "Wherefore, the rather brethren give diligence, to make your calling and election sure." If their calling and election had been made sure by an eternal irrevocable decree, this exhortation must have been very needless:

as they could never have made it any more sure by their perseverance.

But as the limits of this work will not admit of enlarging, I can only give a specimen.

I shall now notice a few other passages ; which are hard to be understood ; and seem to admit of some dispute. The first of which is, Rom. viii. 29 and 30. "For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." These words have a particular allusion to that portion of the elect, who lived before the law, and under the law. Who trusted in a promised Messiah ; and were justified by faith in a savior to come ; and not to the elect in general.

1. It will appear evident that they were all believers ; if we read the words immediately preceding. "For we know that all things work together for good to them that love God, to them who are the called according to his purpose." It is certain that there are none that love God, but believers, and it is equally certain that there are none

who are the called according to his purpose but believers : for God never purposed or designed to save fallen men in any other way, only by faith in his son. And that, not by a mere speculative faith : but by faith, which worketh by love and purifieth the heart.

2. It will appear evident that they were primitive believers, who had lived and died, before the Apostles day ; if we consider the tense in which he speaks : for he speaks of all these things in past tense. Mark the words, "For whom he *did* foreknow, he also *did* predestinate to be conformed to the image of his son, that he might be the first born among many brethren. Moreover, whom he *did* predestinate, them he also *called*, and whom he *called*, them he also *justified*, and whom he *justified*, them he also *glorified*." These words are often adduced as undeniable and incontestible proof of eternal, particular and unconditional election, by such as hold that the universal foreknowledge of God, makes every thing certain, or that every thing that is foreknown, must come to pass because it is foreknown. But if the foreknowledge mentioned in these words, mean the universal foreknowledge. If the words prove any thing for them, they prove too much ; for the fore-

knowledge, predestination, calling, justification and glorification all run parallel, so that instead of proving that a part would be certainly and unavoidably saved, and the rest unavoidably be lost ; they would prove that all would be saved, and in that case, I cannot see that there would be any proper election to salvation about it, as all would share exactly one fate. Again, I cannot see that the words as they now stand, will prove any thing for those who hold to universal salvation, unless they can make it appear that all mankind are now in a state of complete glorification, and have been in that state of felicity ever since the days of the Apostle Paul.

3. It is evident that by the words "For whom he did foreknow." He did not mean the universal foreknowledge, nor intend the application of them, to any but to those who were ancient believers, and true worshipers of God. See his own explanation of the subject. Rom. xi. 2, 3, 4. "God hath not cast away his people whom he foreknew. Wot ye not what the scripture saith of Elias? How he maketh intercession to God against Israel, saying, Lord they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life." But what saith the answer of God unto him? I

have reserved unto myself seven thousand men, who have not bowed the knee to the image of Baal. The people whom God *foreknew* were exactly the same as those whom he *did foreknow*. And they were such as bowed not the knee to the image of Baal. The fact is, that ever since the days of Adam, God has always had a people upon earth, who have believed in his son Jesus Christ. Christ has been in the world by his spirit, ever since Adam heard the voice of the Lord God walking among the trees of the garden, saying, where art thou? And under every dispensation, Christ has been preached to mankind, as the only name under heaven, given among men, whereby they must be saved. And all such as have attended to his word, and have believed on his name, have received his spirit, and have thereby become the sons of God. See the testimony of John concerning him. John i. 10, 11, 12 and 13. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name: Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

That is to say, they obtained not this grace by hereditary right, from the first Adam, nor by being the natural seed of Abraham, to whom the promise was made, nor by the will of any man : but by the will of God. This will was declared by Christ himself. John vi. 40. "And this is the will of him that sent me, that every one that seeth the son, and believeth on him, may have everlasting life ; and I will raise him up at the last day." Here we may see the propriety of the Apostles expressions. "For whom he did foreknow, he also did predestinate to be conformed to the image of his son," &c. He first knew them to be believers in his son, and then ordained or predestinated them to be conformed to the image of his son, or in other words, to personate his son, and shew forth his image to the world, that others might believe on him. He therefore called them to their several offices, and justified them in their offices, and glorified them, when they had finished their work, which they were called to do. "These all died in faith, not having received the promises ; but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims upon the earth." All the old saints had a measure of the spirit of Christ, and

all bore some resemblance of him, both before the law and under the law, more particularly the Patriarchs, with Moses and the Prophets, who were raised up to typify him in his several offices; and to testify beforehand of his coming, and of his sufferings, and of the glory that should follow. These God took particular care of, under all their trials, and kept them as the apple of his eye, yea, he even reproved kings for their sakes, he loved and delighted in them, and set them apart for himself; and esteemed them as jewels, and promised to spare them as a man spareth his own son that serveth him. And finally he said, "Unto you that fear my name, shall the sun of righteousness arise, with healing in his wings, and ye shall go forth, and grow up as calves of the stall," &c. I shall here leave those predestinated sons, spoken of by Paul. And after one general remark on several other passages, which are frequently mentioned in the controversy about election. I shall close for the present.

The principal passages which now strikes my mind, are John vi. 37. "All that the father giveth me, shall come to me, and he that cometh to me, I will in no wise cast out." Verse 44. "No man can come to me except the father that sent me

draw him." John x. 14. "I am the good shepherd, and know my sheep, and am known of mine." Verse 16. "Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Verse 26. "But ye believe not, because ye are not my sheep." Verse 27, &c. "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life and they shall never perish, neither shall any man pluck them out of thy hand." V. 29. "My father which gave them me is greater than all, and no man is able to pluck them out of my fathers hand." We shall meet with no great difficulty in reconciling these passages with the whole tenor of scripture, if by the sheep, mentioned in all these places, we understand believers, or understand that our blessed Lord was speaking of those who had experienced religion before he entered upon his public ministry. For it is evident there were many upon the earth before he entered upon his public ministry who feared God and trusted in a Messiah to come; and were really righteous, both among the Jews, and also among the Gentiles. Who at that very time, were really waiting; and even longing for his appearance. Such as the Shepherds, to whom

the angels brought the glad tidings of his birth. And the wise men from the east, who visited the place of his nativity ; and worshipped him in the manger. Simeon and Anna, who knew him the moment they saw him in the temple, and blessed and gave thanks to God, and spake of him to all them that looked for redemption in Jerusalem. There were doubtless thousands of others of the same character ; some of whom had long before repented and got religion ; many others had repented under the preaching of John the baptist, who was his forerunner. As Andrew, Simon, Peter, Philip, Nathaniel, Levi, James and John, and I know not how many more, who knew him as soon as they saw him, and heard his voice. He knew them all before, and as soon as he called them, they knew him, and exclaimed Rabbi ! thou art the son of God, thou art the king of Israel, &c.

It is really striking, to see, how those heavenly sheep, fell in after their glorious shepherd. And to see with what extatic joy their souls were filled ; and to hear how they expressed themselves when they spread the tidings to their brethren. " We have found the Mesias !" We have found him of whom Moses in the law and the prophets did write !" Jesus of Nazareth, the Son of

Joseph. These, had all heard and learned of the father ; and they came to him. These all had the spirit of the father in them, and it drew them right to Jesus. He was the good shepherd, and his father gave all the sheep to him, because he was willing to lay down his life for them. And they heard his voice, and followed him ; and he gave unto them eternal life. His first work, after he entered upon his public ministry, was to gather together the children of God, or what he used to call the lost sheep of the house of Israel, and to put them into gospel order, and by the way, to preach repentance to sinners, and to tell them that the kingdom of God was at hand. It was therefore, for this cause, that he sent forth his disciples without purse or scrip, throughout all the land of Israel. That is to say, he sent them to the lost sheep of the house of Israel. " And as ye go preach saying repent for the kingdom of heaven is at hand." They had no need of purse nor scrip. They found brethren and sisters all the way, who were willing to feed and lodge them, and thank them for calling. All that feared God, was glad to hear the news of a saviour. And all the change that such experienced was an exchange of a faith in a saviour to come ; for a faith in a saviour already come.

Therefore he said "All that the father giveth me shall come to me." He speaks in present tense, "All that the father *giveth* me shall come to me," &c. Now, if we understand, that all these places with many others of like import, apply to the real children of God, who were trusting in, and waiting for the Messiah, they will all look plain. But if we apply them to persons out of Christ, or in a state of unbelief; and conclude that by "The sheep" he only meant the goats, that God had designed to make sheep of, or that he meant, a certain number that God had given him from all eternity. We shall find difficulty in getting along without wresting the Scripture; or even without contradicting the plain declaration of the word. But I am fully satisfied that by sheep he meant such as had the lamb like nature in them. And those which his father gave him, he used to call his sheep. And those who were converted under his own public ministry, and the ministry of his Apostles, while he was personally with them, he called his lambs. But those impenitent, unbelieving, self righteous, scribes and Pharisees, to whom he said. "But ye believe not because ye are not my sheep." Were such as he had preached the gospel to before. But they had rejected his counsel,

under a notion, that they were always *sheep*, and always elect, because they were natural seed of Abraham, to whom the promise was made. They concluded, that they were well enough without repentance or regeneration. Therefore, when he preached repentance to them, they were greatly offended, and said he had a devil, and was mad. "Why hear ye him? They had a devil, and were mad themselves, so they judged him by themselves. (It is a common consequence I believe, when the wicked get mad, to think that all who are about them are mad.) They had already committed the unpardonable sin, by saying that he had a devil; and no wonder that he told them that they were not his sheep. The sheep of Christ never persecute their Shepherd. And I believe that it is very uncommon for them to persecute one another. For the spirit of Christ never leads to persecution, but is holy, harmless, and undefiled, and leads us to peace and harmony; and to follow peace with all men, and holiness without which no man can see the Lord. These blessed sheep which the father gave to Christ, he kept and never lost one of them. These were the ones that he prayed for in the garden, and particularly the Apostles; and not for these alone, but

for all those that should believe through their word.

Cornelius, of Cesarea, with his household, must serve as a specimen for the other sheep which were not of the Jewish fold. He was a Gentile, yet he feared God with all his house ; and gave much alms to the people, and prayed to God always. He was certainly a good sheep, and had a good flock of lambs about him. His prayers and his alms came up for a memorial before God, and God sent his angel to inform him thereof, and directed him to the Apostle Peter for further instruction concerning the way of salvation. The very man with whom Christ had left the principle care of his sheep and lambs. And he being convinced by another remarkable vision, that God was no respecter of persons : But that in every nation, he that feareth God and worketh righteousness, is accepted with him," "Came without gainsaying," and almost as soon as he began to preach, the Holy Ghost fell on all that heard him. They had nothing to do, only to believe and rejoice in Christ as the only Lord and Saviour of the world, and judge of quick and dead ; and to receive the greater manifestation of the spirit, as a seal of their faith, and be baptized, and taken into the fold, and have

Christ for their Shepherd ; and I have no doubt but the Apostles afterwards found many more of the same description—so much or so little for this time.

Revivals of Religion.

PARSONSFIELD, S. M.

In my last I gave some account of a prospect of a revival of religion in this town ; which began to appear at the time of the Nov. yearly meeting, and has been gradually progressing and spreading ever since. I do not know the exact number of those who have professed to experience a change since the revival began : But the work has been very glorious, a large number of blooming youth, as well as of the middle aged, have apparently forsaken all for Christ and his cause, and unite with the people of God in public worship and religious conference, while many others appear to be mourning for their sins, and crowding around the gates of Sion. Some pleading with God for pardon, while others seem anxious to hear the word ; and take unwearied pains to attend upon the public worship of God. Meetings of worship and conference, have been holden in different sections of the town, almost every evening through the winter.

On the Sabbaths, our assemblies have been crowded with people ; where sermons and exhortations have been delivered in demonstration of the spirit, and with power mixed with fervent prayers for the out pouring of the spirit ; and the ingathering of souls. Our sons have appeared like plants grown up in their youth ; and our daughters like corner stones polished after the similitude of a Palace. The principle young men and young women in town, have not been ashamed, publicly, and from house to house, to espouse the cause of religion. Almost every meeting has been remarkable, on account of the conversion of some sinner, or the return of some backslider ; and some very remarkable events have taken place in the course of the reformation, which we hope will result in the advancement of the public cause, and building up of the kingdom of the glorious Redeemer. Several persons of talents are to be found among the number of converts, and appear to be steadily persevering in the duties of religion, and bid fair to be useful members in society. The work has had almost a general spread through the north side of the town, from one end to the other, and is now spreading into Cornish. Twenty-seven only have been baptized ; but there are many more

who are daily searching the scriptures, to know their duty ; and searching their hearts to see if they are meet subjects of the ordinance ; and the probability is that many more will go forward soon.

We have had visits by Elder JORDAN, Elder WOODMAN, and Elder WHITE, which has been refreshing to us. Sister JUDITH J. PRESCOT has tarried with us through the winter ; and has been almost constantly laboring in the region, when her health would admit. And finally, we all have abundant reason to be thankful for what the Lord hath wrought in us, and by us, and for us, and among us, since this glorious work began.

Revival in Waterborough, S. M.

It will doubtless be remembered by my readers, that I gave some account of the tried and mourning situation of the Church in Waterborough, on account of the prevalence of Cochranism in that region. I am now authorized to tell you that God has heard the cries and prayers of his people in that place, and has begun to revive his work among them. This glorious event began to take place at our quarterly meeting, which was holden in that town last Jan'y. Elder CLEMENT PHINNY tarried on the ground,

and God blessed his labors remarkably, in calling together the lost sheep of the house of Israel, who had got scattered in the dark and cloudy day, and about all that had been in that situation, have heard the voice of Jesus, and have returned to the true shepherd and bishop of their souls. This, with the preaching of the gospel of Christ, has alarmed a number of lost sinners, who began to look about themselves, while they saw backsliders leaving them; and returning to the fold of Christ. And finding themselves to be in danger, they began to fly from the wrath to come! I understand that seven or eight have been hopefully converted, and that a number more are striving to enter in at the strait gate, and it is ardently hoped that they will succeed, and that hundreds of others will follow their example. Our well beloved brother in the ministry, PELATIAH TINGLEY, who resides in that town, although now about eighty-six years of age, and in a very low state of health when I saw him last, appeared to be as much alive as any of the young converts, and as much engaged in the reformation. I am told that he has ventured abroad several times, and has preached (though short) some of the best sermons he was ever heard to deliver. In the month of January, I

heard him deliver one myself ; which was probably, about six or eight minutes long, upon practical religion, which was one of the best sermons I ever heard. I was surprised to see how God supported him under the weight of age, and pressure of infirmities. The subject was handsomely introduced, judiciously divided, and applied with energy. I believe that there were but a few present but what felt it. The last account I had from Waterborough, Elder PHINNY had made them a second visit, and it was thought that the reformation was still spreading.

Revival in Newfield, S. M.

I am informed that Elder PHINNY, after tarrying a while in Waterborough, on his first visit, made a visit to Newfield, and attended several meetings with the brethren there, and the work began to revive in that place. It began first among the old professors, and that got hold of the hearts of sinners. I am told by Br. EMERY, who lives in the place, that the work has become glorious, seven or eight blooming young men, and I do not know how many others he stated, were brought out of darkness into God's marvellous light. These have enlisted under the banner of the Saviour, and

are trying by every gospel means, to win as many more as they can. He also states, that the old brethren are well engaged in the work. Brother DREW has since informed me that the prospect is very encouraging.

Revival in Belgrade, S. M.

A letter from Elder WARD LOCKE, dated at Portland, 15th ult. brings tidings of a glorious revival in the town of Belgrade. He states that many in that place have lately experienced religion, and that the work was still spreading. He says that he baptized seven before he came from home, three have been baptized since, and that many more were waiting for his return.

Revival in Deerfield, N. H.

By a late communication from Elder JONATHAN KENNY, I am authorized to state that since last August, about thirty souls in the town of Deerfield, have been hopefully converted. A goodly number of old professors have also been revived, so that about sixty in all, are happily united together in Church fellowship. He states that they are a very loving band of brethren; and that the Lord blessed them remarkably. He says it is a time of harvest in that region; that

there has been a very glorious revival in Brentwood, Epping and Poplin, in which about eighty persons have hopefully experienced religion.

AN ACCOUNT OF CHURCHES.

Church of Knox, S. M.

I have lately received a return of this Church, in a communication from Elder JOSIAH FARWELL, in which he says, "This Church has experienced many trials on account of men striving to draw away disciples after them: But the storm has subsided, and the brethren appear to be generally united." There has been some late revivals among them; and they have had an addition of four members of late. Their present number of baptized members, is 30.

Church of Saco, S. M.

The Church in Saco have had fiery trials. Saco was the very seat of Cochranism, where he practiced all his innovations; with which many were carried away. But Elder GEO. PARCHER, with a goodly number of brethren, have stood through the furnace of affliction, and have come forth (I trust,) as gold tried. They now enjoy peace and tranquillity among themselves; and have good seasons in their religious conferences. Their

meetings of worship are frequently crowded. Great solemnity generally prevails among them, and it is hoped that the cloud of blessing is gathering and hanging over them; and that God will ere long, answer the prayers of his faithful children, by raining down righteousness once more upon the inhabitants of Saco, that her streets may once more be filled, and her places of public worship lined with converts. Their present number of members in good standing, is 56. Ordained minister, GEORGE PARCHER.

Church of Buxton, S. M.

The Church in Buxton have passed through several trying scenes, but a goodly number stand fast in gospel liberty, and appear to be pressing toward the mark. The last account I received from them, a number were well engaged, and there was some prospect of a revival. Their present number of members in good standing, is 40. Ordained minister, JONATHAN CLAY, jr.

Church of Alfred Gore, S. M.

This Church is small, but in good standing. I understand that they have generally enjoyed much consolation in their meetings. They have been without any steady pastor

till of late. Their present number, is 22.
Ordained minister, RICHARD EMERY.

Church of Shapleigh, S. M.

The return from this Church, states nothing particular concerning the state of religion in that town. Their present number of baptized members in good standing, is 111.

Extract of a letter, written by SAMUEL K. HODGSON, to his friend in Limerick, Me. dated at Canterbury, N. H. October 10, 1820. Communicated to the Editor by JUDITH J. PRESCOT.

DEAR SIR,

I AGAIN resume my pen, after a long silence, of a number of months; and thinking that it may not be uninteresting to my friends at Limerick, to have their ears saluted with this pleasing intelligence. About three weeks since, the Lord in infinite goodness, was pleased to call after me by his spirit. And after two days seeking him by prayer and supplication, he delivered my soul from the burden of sin, which had all my life before oppressed me. While I heard the awful doom of sinners, I was ready to sink, under a sense of my situation. Though I was young, yet I found I was accountable to God, for every thought, word, and deed. I thought, surely, I must be cut off. For, surely said I, there is no mercy for me. How can God be just, unless I perish? However, in this situation I remained, as I observed before, for about two days. In an instant, one evening, there was a light fell from heaven into my heart. All my guilt was gone—My fears of death, judgment, and eternity, were at once dispersed, and removed—My heart was filled with the love of God. The saviour of sinners, appeared to me in all his fulness and glory and beauty. I found every want supplied in him. All nature appeared full of God. The sun shone to his praise—The trees seemed to clap their hands, and sing the glory of the God of the universe. And there appeared to be a new beauty upon the face of creation. I at once longed to be an angel, that I might employ my deathless song in praising him who died for me. I longed that all might share with me in the joy I received. When I read my Bible, I found a thousand glories, which I never thought of before. I thought death was only a dark entry into a pleasant place; into which I longed to enter. All things which once delighted me, had now lost all their charms. The card-table, over which I had